Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

From "Adam in Banishment."

ADAM AND EVE'S ALTERNATE HYMN.

Adam.

The all-quickening light is rolling there,
Which bids the shadowy forms emerge
From yon horizon's furthest verge,
And flit across earth's bosom fair;
The song of birds salutes the day—
A song whose chorus soars to thine
Who pours on all his blessing's beam,
And wakes the universal lay.
Come let us join the choral song;
Come let our voices blend with theirs
And as their praises float along
We'll pour the incense of our prayers.
I'll lead the grateful hymn, my love;
And thou a sweeter strain shall bring;
How shall we celebrate—how sing
The Spirit blest that reigns above!

Eve

Yes! let us sing of God—the Spring,
The Source of all, we feel and see;
What theme can be so blest as He—
Director—Life-Sustainer—King!
Lift, lift my love, thy thoughts on high;
I'll follow their sublimest flight,
And hill and wood and valley bright,
Shall to the joyous hymn reply

A.—O Father; we approach Thy throne,
Who bidd'st the glorious sun arise;
All good Almighty, and Allwise!
Great Source of all things—God alone!
We see Thee, brighter than the rays
Of the bright sun: we see Thee shine
As in a fountain's face—divine;
We see Thee—endless fount of days;
We see thee, who our frames hast brought,
With one swift word, from senseless day—
Wak'd, with one glance of heavenly ray,
Our never dying souls from nought,
Those souls thou lightedst with the spark
Of thy pure fire—and gracious still—
Gav'st immortality—freewill,
And language—not involv'd, not dark.

E.—God—God be prais'd who formed us thus,
He was, and is, and shall endure;
Pure, he shall make all nations pure,
And fix his dwelling here with us.
What sweeter thought—what stronger token
Than that his everlasting hand
Body and soul in holy band
Hath bound—that never shall be broken.

A.—'Tis he whose kind and generous care
This lovely garden's range hath planted,
Whence nought that charms desire is wanted,
And joy 's a guest immortal here.
The Fount of life—whence waters living
O'er spreading all the garden flow
Bright flowers upon their borders grow,
While to the trees life's food they're giving,
Here blooms the life-imparting tree,
Whose fruit just hid in silvery leaves
Makes man a spirit and retrieves
His weakness and satiety.
The dews—from morning's vault that fall,
Are honeyed manna on our tongue;
Shall not his hallowed praise be sung,
Whom nature sings—the Source of all?

E.—O blest be He who blessings pours;
Who fills the heart with tenderness,
And with his richest gifts will bless—
He wondrous—whom our tongue adores.
A full o'erflowing horn of good
Upon our Eden he has shower'd,
And peace and hope and joy embower'd,
In its sweet silent solitude.

A.—Yes! now I feel the charm divine,
Yes! now I feel the bliss the pride,
To press thee, dearest! to my side,
And join my early vows to thine.
A unity—in love cemented,
Blest by thy presence—and by thee
Gilded with smiles and purity,
May make my exil'd soul contented.
O sister—daughter—fairest bride,
What shall I call thee? Paradise
Has million flowers that smiling rise
To kiss thy feet well satisfied.

E.—Love! one shall be our will, and one
Our fate, from the first dawn of day,
When the bright sun begins his way,
So when his weary course is done,
Peace, tenderness, and joy—a shrine
Sacred to cheerful love—and praise
To him the Lord of ceaseless days,
Who blended thy fond heart with mine. VONDEL.

STUDY OF THE LEARNED LANGUAGES.

(Continued from our last.)

The study of the languages is moreover useful as an auxiliary to other studies, as an assistant in acquiring an intimate knowledge of the principles of language, and a thorough acquaintance with the philosophy of grammar. Although this is a hackneyed topic, yet it may be well to offer a few remarks upon the manner, in which this study operates in these respects. We would by no means contend, that there are any words in the English language, the meaning of which cannot be learned without a knowledge of the Latin and Greek, but we do contend, that the meaning of certain words may be more easily learned, and the principles of language more thoroughly understood, from an acquaintance with the Latin and Greek languages than by any other means. The truth of this assertion is established, not by argument, it rests on facts. All, who have bestowed any attention upon this subject, will readily allow, that one who has spent some time in the study of the languages, has a better knowledge of the full force and strict meaning of English words, and a more thorough acquaintance with the general principles of language, than another of the same age and same abilities, who has spent the same time in English studies. This fact would remain the same, as indisputable, and as satisfactory, even could it not be accounted for. But it can be accounted for. The study of the languages, in the first place, leads the attention to the meaning of words in general which scarcely any other study will do. The importance of this circumstance will be duly appreciated by those, who know the difficulty of fixing the attention of the young upon this point. In addition to this, the technical terms of almost every art or science are compounded words, and words compounded of Greek and Latin simples, or words derived from Greek and Latin primitives. It is much easier to learn the true force and meaning of these words from an acquaintance with the simples, of which they are compounded, or the primtives from which they are derived, than by any other means. As in chemical language, he, who knows the principles on which that language is constructed, and the elements of which it is composed, will be able, merely from that knowledge, to comprehend, at first sight, the meaning of any term before unknown;—so he who knows the source whence words are derived, and the simples of which they are compounded, together with the principles of composition and derivation, will be able, merely from that knowledge, to understand with readiness the meaning of any word, thus compounded or derived, that occurs. Nor is this all. He will be able, on hearing a compound word, to tell not only the substance, for which the word stands in its compound state, but also the simple ingredients, of which that substance is composed.

There is still another way, in which we acquire a knowledge of the meaning of English words by the study of the languages better than by any other study; and that is, by being compelled to attend particularly to the present use of these words. We are not apt to attend closely to the precise import of words, when we are reading rapidly along a tale that delights and interests us;—not so apt, as when we attempt to use those words ourselves; nor are we so apt to attend closely to their import, where we use them ourselves to express our *own* meaning, as when we attempt to express in our *own* words the *ideas* of *another*. He, who attempts to tell a story he has heard, soon finds, that unless he can recollect the precise expressions, the words he uses, will, if he is not very careful in their selection, express a little more or a little less than the ideas he wished to convey.—Words, which before seemed synonymous, he now finds have a very perceptible shade of difference in their meaning, and this difference is pointed out by their connexion; so that he learns not only the precise meaning of words as they stand alone, but also in what connexions to use them. In translating one language into another, we first make ourselves acquainted with the precise meaning of our author; and then seek for words to convey that meaning with exactness. This exercise by leading us to examine accurately all the different and minute shades of meaning, and to investigate with care the real import of words seemingly synonomous, gives us a better acquaintance with the present use of the English language than any other study can do. In pursuing English studies, we are under strong temptation to take the words on trust, and repeat them from memory. Not being compelled to make a selection of words most proper for our purpose, we neglect to attend to their propriety. Thus, the study of the languages leads the attention to the meaning of words in general, furnishes a key, by means of which we can comprehend, at first sight, the real import of numerous terms, before unknown, and compels us to attend closely to the present use of the English language.

What is the influence of this study upon our knowledge of the philosophy of grammar? And what is grammar? A branch of Metaphysics; a division of mental philosophy; the science of language; of embodied thoughts of the mind and heart of man in all their various workings; of human nature under all its various forms. The general principles of human nature, like the general features of the human form, remain the same, under every different modification of circumstances; consequently, the general principles of grammar remain the same, under whatever different forms they may be presented. Whenever man, gifted with language, is to be found, there the science of language will be the same. It matters not whether it be a language of words or signs, it is the *same*, employed by the same kind of beings, made use of for the same purposes, and subject to the same general classification. True, the forms of language, and consequently of grammar, differ widely in different ages and among different nations; but it is the forms only, that differ, the principles remain the same. The relations of words to each other are expressed in the ancient languages by their terminations, in the modern, by different particles, but these relations themselves remain the same in both languages. The general principles of mechanics remain the same, whether exhibited in a watch or a steam engine: and he, who is well acquainted with these general principles, will be able to understand thoroughly and explain readily any machine, he may meet with, merely by making allowances for the different combination of these principles. So he, who has learned the general principles of grammar, will be able to understand thoroughly and explain readily the construction of any sentence he may meet with, merely by making allowance for the difference of forms. But, as the general principles of mechanics are best learned from a view of them as displayed in different machines, so the general principles of grammar will be most thoroughly understood from a view of them as displayed under different forms, in different languages. He, who is acquainted with the learned languages, has enjoyed an opportunity of beholding these principles of grammar displayed under different forms, and consequently of acquiring a more thorough knowledge of the principles themselves, than one who has confined himself to English studies, though he may not be so expert in any one of the forms. But we study grammar that we may acquire a knowledge of the principles of language, and not to make ourselves expert in any particular form of syntax or etymology. And he has the best knowledge of this science, who can read most understandingly, speak and write most correctly, and analyse sentences most easily; and not he, who is most ready in the forms of grammar.

FAMILY RELIGION.

In Dr Doddridge's Plain and Serious Address to heads of families on the importance of family religion, he endeavours to obviate the objections that are commonly made against the performance of the duty.

Nor should you urge, says he,—

"That you have *so much business of another kind*, as not to be able to attend to this."

I might cut this objection short at once, by applying to your conscience, whether you have not time for many other things which you know to be of much less importance. How many hours in a week do you find for amusement, while you have none for devotion in your family? And do you, indeed, hold the blessing of God so very cheap, and think it a matter of so little importance, that you conclude your business must succeed the worse, if a few minutes were daily taken solemnly to seek it together? Let me rather admonish you, that the greater your business is, the more need you have to pray earnestly, that your hearts may not be engrossed by it. And I would beg leave further to remind you, that if your hurry of business were, indeed, so great as the objection supposes, (which I believe is seldom the case) prudence alone might suggest, that you should endeavor to contract it. For there are certain boundaries, beyond which a wise and faithful care cannot extend; and as an attempt to go beyond these boundaries has generally its foundation in avarice, it often has its end in poverty and ruin. But if you were ever so secure of succeeding for this world, how dear might you and your children pay for that success, if all the blessed consequences of family religion, for time, and for eternity, were to be given up as the price of that very small part of your gains, which is owing to the minutes you take from these exercises, that you may give them to the world? For you plainly perceive the question is only about them, and by no means about a strenuous application to the proper duties of your secular calling through the day. And if you will be rich upon such profane terms as are here supposed, (for truly I can call them no better than profane) you will probably plunge yourself into final perdition, and may, in the mean time, *pierce yourself through with many sorrows.* 1. Tim. vi. 9, 10.—while religious families learn by blessed experience, that the blessing of the Lord, which they are so often imploring together, *maketh rich, and addeth no sorrow with it.* Prov. x. 22. or that *a little with the fear of the Lord, is better than great treasure with* that intermingled *trouble.* Prov. xv. 16. which in the neglect of God must necessarily be expected. But I conclude that yet more will be objecting,

"That they *want ability* for a work of this kind."

To this I must, in the first place, reply, that where the heart is rightly disposed, it does not require any uncommon abilities to discharge family worship in a decent and edifying manner. *The heart of a wise* and good *man* in this respect, *teacheth his mouth and addeth knowledge to his lips.* Prov. xvi. 23. And *out of the fullness of it*, when it is, indeed, full of pious affections, *the mouth will* naturally speak. Luke vi. 45. And if it speak naturally, and in the main properly, it is enough. There is no need at all of speaking elegantly. The plainest and simplest language, in address to the majesty of heaven, appears to me far preferable to laboured, pompous and artificial expressions. Plain short sentences, uttered just as they rise in the mind, will be best understood by them that join with you. And it should, on such occasions, be our endeavor, to let ourselves down, as much as possible, to the understanding of the least and meanest of them. And this will in itself be more pleasing to God, than any thing which should proceed from ostentation and parade.

I must also desire you to consider, how many helps you may easily procure. The scripture is a large and noble magazine of the most proper sentiments, and most expressive language; which if you will attend to with a becoming regard, will soon furnish you for every good word and work, and most apparently for this. And besides this we have in our language a great variety of excellent forms of prayer, for families as well as for private persons; which you may use, at least at first, with great profit. And if it be too laborious to you to learn them by heart, or, if having learnt them, you dare not trust your memory, what should forbid your reading them reverently and devoutly? I hope I shall give no offence to any good Christian by saying, but on this occasion I should offend my conscience by not saying, that I have long thought an irreconcileable aversion to forms of prayer, even of human composition, as vain a superstition as a passionate attachment to them. And if any had rather, that a family should be prayerless, than that a well chosen form should be gravely and solemnly read in it, I think he judges as absurdly, as if he would rather see them starving to death, than fed out of a dish whose materials or shape are disagreeable to him. The main thing is, that God be reverently and sincerely adored, that suitable blessings, temporal and spiritual, be sought from him for ourselves and others, and cordial thanksgivings returnde to him for the various gifts of his continual bounty and if this be done, the circumstances of doing it, though I cannot think them quite indifferent, are comparatively of small importance. I know by sure experience, in a great variety of instances, that it is very possible for Christians of no extraordinary genius, and with a very low education, to acquit themselves honorably in prayer without the assistance of forms. And they, who at first need them, may, and probably, if they seriously set about it, would soon outgrow that need. But if they did not, God might be glorified, and families edified, by the continued use of such helps. And, on the whole, if it be, indeed, come to this, that you will rather sacrifice all the benefits of family prayer, than submit to the trouble of reading, or appointing another to read, a well composed address, which, perhaps, with a small portion of scripture before it, might not take up one quarter of an hour's time, indeed, you must be condemned by God, and your own conscience. In such a view, both must testify, that it is neither want of leisure, nor want of ability, that prevents your discharging your duty, but a stupid indifference about it, or rather a wretched aversion to it; the natural consequence of which, might, if a little reflected upon, be sufficient to throw the most careless and arrogant sinner into an awful alarm, if not a trembling consternation.

MORAL BEINGS HAVE MORAL DUTIES.

A man with some principles of conscience still lingering on his mind, might be disposed to believe that he ought to make some exertion towards improving his principles, reforming his habits, and restraining his passions. But the logic of some preachers will convince him that it is a contradiction in terms even to *suppose* himself *capable of doing any thing* to help, or *bringing any thing to recommend himself to the divine favour.* Thus his conscience is set completely at rest on that score, and being assured that all attempts to reform himself is fruitless—that it is about as profitable an employment, as cyphering on the sand—he easily gives credit to a doctrine so favourable to the indulgence of propensities which he has no desire to conquer, and therefore, like a true philosopher, takes no unnecessary pains.

But after all this, there may be moments when gleams of moral light will pass over his mind, and he may be induced to believe that religion could never be revealed without containing such evidences of its truth and of the divine mission of its founder, as upon examination would demand and even extort, his *faith* in it, and pursuing this train of reflection, it might lead him to this inference—that he was placed here in a state of trial, and that according as his deeds were good or evil in this life, so an exact proportion would be his reward or punishment in the life to come. Having, I say, a serious *faith* in this great doctrine, he would collect from it the duty and the necessity of *repentance*, and might be alarmed, by the force of a natural and sincere conviction at the danger of deferring his endeavours to regain that favor promised to the returning prodigal, and that pardon, extended to every penitent offender.

ON MYSTERIES IN RELIGION.

Mysteries are a source of disputation and of division among christians. Some would totally banish them from religion; others, not content with those which it may admit, create themselves a pleasure in augmenting the number of them, and multiply them to infinity. What side ought one to take in this dispute? Is there no middle path to pursue, between these two opposite extremes? This is what I design to canvass in the ensuing discourse. To this purpose we will first observe the different senses which this word *mystery* may admit. Secondly, we will examine in what sense we may say that there are mysteries in religion; and in what manner one is obliged to submit to those which it contains. In the last place, we will deduce from the principles laid down, some general reflections on the conduct which christians ought to observe with regard to mysteries.

The word *mystery* in general signifies a *thing concealed;* but as a thing may be concealed from us different ways, this name is attributed to various things which are not equally concealed from us, and which have not, with regard to us, the same degree of obscurity.

1. The sacred penmen gave the name of *mystery* to those truths, which revelation discovers to us, and which would have been unknown to men had they enjoyed only the guidance of reason. Thus the doctrine of the vocation of the Gentiles to the privileges of the Gospel is called a mystery; because that before Jesus Christ had commanded his Apostles to preach the Gospel through the whole world, this design which God had formed, of manifesting himself to all men, was a thing unknown, a thing concealed.

2. The name of *mystery* is also given to those doctrines of religion, which acquaint us but imperfectly with those subjects, which they present to our minds; which only communicate to us insufficient ideas. It is in this sense, that one may say, that the conduct of Providence is a *mystery;* because, though we know various things concerning the manner in which Providence governs this universe, we are very far from knowing all the rules, which it observes in this great regard.

3. We give the name of *mystery* to what is obscure and unknown to us in the things that relate to religion. We do not know, for example, in what time God will make his Gospel known to those nations, which hitherto have been plunged in the darkness of paganism; this to us, we say, is a *mystery.*

4. Divines give the name of *mystery* to certain doctrines, which are, say they, above reason, and which

reason cannot comprehend. In this sense they style the doctrine of the Trinity and Incarnation a *mystery*.

5. There are divines, who make use of this word to denote doctrines, which are not only incomprehensible but even contradictory. It is in this sense that the Roman Catholics call their transubstantiation a *mystery*.

In fine, the word *mystery* is sometimes employed to denote in general the truths of religion. It seems even that the scripture sometimes makes use of it in this sense. Thus Christ said to his disciples; "To you it is given to know the mysteries of the kingdom of heaven," that is, to know the truths of my Gospel, which remain concealed from the rest of mankind.

The Jews and Pagans were fallen into such dreadful darkness of ignorance and error, that the greatest part of the truths, even the most plain and obvious, which the Apostles preached to them, were mysteries to them; truths which they had been ignorant of till that time, and for the knowledge of which they were indebted to the Apostles. For which reason it is, that these last sometimes give the name of *mystery* to the truths which they deliver, whatever may be their nature; because being unknown, they were *mysteries* to the people to whom they were communicated. To take the word *mystery* in this general sense, all religion will be full of *mysteries*, since in this sense they give the name of *mystery* to all the truths which it contains, even to the plainest, and to those which are the most level to our capacity. But this is not the business in hand. The question is to know, if, by taking this word in the other senses which we have indicated, we can aver that there are mysteries in religion. This is what we shall now examine.—*Abauzit.* (*To be continued.*)

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JANUARY 8.

THEOLOGICAL EDUCATION.

The Society for promoting Theological Education in Harvard University, has lately been re-organized, and a new Constitution formed, for the purpose of placing the Institution on a foundation more consonant with the wishes and views of a majority of its friends.

The principal features of the Institution, as at present organized, appear to be these:—

The general care and superintendence of the Institution are committed to eight directors, viz a President, Secretary, and Treasurer, who are ex officio members, together with five Trustees. The general funds of the Society, already collected, are to be appropriated by the joint board of the Trustees of the Society and the President and Fellows of Harvard College. All monies of new subscribers or future contributors will, however, be under the controul of the board of Directors, unless the Subscribers or Donors shall direct that they be united to the general funds.

It is confidently hoped and believed that this arrangement will give new life and activity to the operations of the Society, and that such an interest will be felt by the community at large, in the welfare and usefulness of the Institution, as to insure a generous increase of its funds.

Every person who has a just sense of the value of a learned and pious ministry, must readily acknowledge the importance of an Institution, designed to aid and encourage those young men, who are desirous to devote themselves to the Gospel Ministry. It is well known, as we have on a former occasion observed, that the wordly circumstances of the greatest part of young men of this description, are such as must occasion great *interruptions* at least, in their course of theological study, unless they can be received under the patronage of some Institution or Society like this. A society which promises such benefits to the community, will not, we confidently believe, at this enlightened period, and in a portion of the country so noted for its judicious liberality, be left to languish from the want of funds; especially whilst there is so much as we have in the following names, to inspire confidence in the right and judicious appropriation of these funds.

The following gentlemen constitute the present board of Directors:—

Hon. Benjamin Pickman, *of Salem, President.*
Rev. James Walker, *of Charlestown, Secretary.*
Mr Samuel A. Eliot, *of Boston, Treasurer.*
Hon. Daniel A. White, *of Salem,*
Joseph Tuckerman, D. D. *of Chelsea,*
Stephen Higginson Jr. Esq. *of Cambridge,* } *Trustees.*
Charles Lowell, D. D. *of Boston,*
Rev. Henry Ware, Jr. *of Boston.*

Twelfth Congregational Church. The sale of Pews in the Twelfth Congregational Church, in this city (of which Mr Barrett is to be the minister) took place on Monday. It is with much pleasure we are able to state that there was a quick sale of the pews, and very advantageous to the Society. Eighty pews on the principal floor, and all designed for sale in the gallery were disposed of in a short time. No pew sold under the appraised value. The sum produced from sales above the appraisement was $1065. This is to be appropriated for a permanent fund for the benefit of the society.

We understand that about thirty pews remain unsold, and that there were those present at the sale, who would have bought them all as a business of speculation, if the proprietors had been willing to dispose of them in this manner.

The erection of this church was not undertaken by way of speculation. It was done purely for the purpose of providing accommodations for the increasing population of that part of the city, and it was one of the conditions on which the shares were originally taken, that whatever was obtained from the sale of pews above the cost of the house, should be appropriated for the establishment of a fund for the use of the Society.

It must be highly gratifying to the original proprietors and projectors of this Church, to reflect on the success of their benevolent undertaking.

For the information of those who are just beginning to be acquainted with the Christian Register,—and in justice to ourselves, we would state that the insertion of so long an article, as the communication on the inside of this paper, is a deviation from our usual mode of filling up these columns. Long articles, however valuable, are generally read with less interest, if read at all; and on this account it is, that we have generally aimed to occupy the first page of the paper with short essays, and with articles of interesting intelligence. As the article to which we have alluded could not consistently be divided, we have thought it expedient to make this explanation.

ORIGINAL COMMUNICATIONS.

We have inserted below a communication relating to the much-agitated subject of Foreign Missions. From some remarks, both in the communication, and in the letter accompanying it, we conclude that the writer is not opposed to foreign missions in the abstract, but only desires that they be well timed and well conducted; in a word, that we should not enter on a wild and doubtful crusade for the benefit of the Hindoos, whilst we were living in the neglect of important duties to our fellow-countrymen at home.

The letter to which we have alluded contains the following judicious remarks, which though not designed for publication, we have ventured to insert, as they relate to the same subject.

We rely on the candor of the writer to excuse this liberty.

—

Much has been said, and many eloquent appeals have been addressed to the public, in favor of sending missionaries to India, to prepare the Hindoos for the reception of pure christianity. I deem it therefore just and proper that the demands of our country be heard, and impartially weighed, in opposition to a foreign claim. So long as the ignorance and vices of other nations are represented as far exceeding our own, and we are flattered by the belief that we excell in wisdom and virtue, but little solicitude will be evinced to correct and reform those abuses which will ever prevent the reception of christianity, by those who have opportunities of becoming acquainted with the evil practices of its professors. The facilities we as a nation enjoy for propagating pure principles and correct views, should determine us to make the most vigorous efforts to promote that improvement, and high degree of cultivation, of which the human mind is supposed susceptible, and thus realize those fond anticipations of future greatness, which have long been indulged by many, who nevertheless appear to think that the structure of national greatness will arise in beautiful and majestic proportions, without laying the foundation in virtue and knowledge. The noble experiment may now be fairly tried, whether pure christianity shall have that effect in exalting and purifying the mind which it is so well calculated to produce. Or whether after arriving at a state of exaltation to which other nations have arrived, all our boasted improvements shall like theirs be lost in the gulf of oblivion, because like them we have built on a foundation cemented by violence and crime. I cannot hear with indifference the proposal of sending aid to a foreign clime, while so many of our people are destitute of instruction, from their inability to support regular religious instructors, and who are suffered to imbibe a spurious faith, distructive to morals, through the influence of ignorrant, and perhaps sometimes immoral teachers. It would give me the most heart felt pleasure if some abler pen would advocate the prior claims of our country to the good offices of her citizens, preparatory to their labors abroad, and thus "prepare the way of the Lord, and make his paths straight."

In another letter dated Jan. 6th from the same source, we have the following just sentiments on the same subject:

—

From a statement in one of your late papers, we learn that five hundred families on Penobscot river are destitute of religious instruction, and that the proportion is doubtless as great in all our new settlements; how then can we expect to prosper in converting the heathens while so much remains to be done at home? We well know it to be more agreeable to the prevailing taste, to consider ourselves superior to the rest of the world, and of course to ascribe greater magnitude to the crimes and follies of others; but the facts which have been enumerated have an opposite tendency, nor can we be at a loss to account for this, when we advert to the corrupt and debasing dogmas, which are embraced by the great body of those who are styled Christians.

Our country may indeed be great, as others have been, and still are, by subjecting the mass of the people to servitude, that thus they may pamper and exalt the influence of the few; but if our country be destined to a more lasting fame and empire, it must arrive at this enviable distinction by the dissemination of pure Christianity, aided by those improvements, which are the boast of the present age. What opinion would be entertained of one, who should suffer his family to grow up in vice and ignorance, while he was employed in efforts to promote a distant and uncertain good.

FOR THE CHRISTIAN REGISTER.

It was ardently hoped that when the fervid excitement for foreign missions had somewhat abated, we should have felt the necessity of attending to the demands of our own people, who from their ignorance of christian duties, and degraded state of moral feeling, in many parts of our country, (if we may judge from the statements of facts which are constantly passing before us,) are abundantly more in want of instruction and reform than many of the Hindoos, for whom so much sympathy is expressed. The enormous sums which have been expended in missions to India, to so very little advantage; had they been devoted to the purpose of instructing our own countrymen in their duties as men and as christians, the exterminating warfare which for so many years has been raging with almost unexampled ferocity against the native inhabitants of our land, would have been prevented; nor would the unhappy children of Africa have still mourned in anguish their cruel and hopeless bondage. It is acknowledged that the Hindoos have among them many superstitious and reprehensible practices, which they believe to be essential to their salvation; though from the testimony of some whose authority is unquestionable we cannot doubt that their religion was originally much more pure and spiritual, and that these practices have grown out of the *corruptions* of their religion, and not from any requirements of the religion itself.

There are some highly criminal practices tolerated among ourselves, which are scarcely known to thee Hindoos, namely, our barbarous treatment of those whom we have perfidiously subjected to our power, and the vice and misery resulting from intemperance. True a great interest has of late been manifested in favour of the much injured Aborigines and some have warmly and eloquently defended their cause; but no one has stood forth their decided advocate—no one like Clarkson has pleaded the cause of the oppressed before the assembled rulers of the people, and shown the nature and heinousness of our offences against the laws of God and man, and the foul and indelible stain which tarnishes our national character.

Before a new course of foreign missions is instituted, does not reason and religion imperiously demand that, we make the most strenuous & unremitting exertions to civilize and christianize those within our borders.—Let them be instructed in the sublime precepts of our religion, "to be pure and peaceable, full of mercy and good fruits"—and say to them in the language of the inspired writers "he that loveth not his brother whom he hath seen how can he love God whom he hath not seen?" Are we guiltless if we silently acquiesce in the extinction of the native inhabitants of our land, to whose kindness and hospitality we are greatly indebted? Let us not be accursed for disregarding their solemn appeals to God and all good men, and turning a deaf ear to the voice of their supplications; but let all who are mindful of their high calling, unite their efforts to save the remnant of this devoted race. The once powerful tribes who dwelt in ease* and security on the coast of the Atlantic, at the coming of the whites, have now passed away, with all those who occupied the pleasant places where now our cities lift their heads in splendour, to point to a few miserable wanderers who are yet allowed to breath their native air, the goodly heritage their fathers possessed, and recall with anguish to their remembrance the destruction and ravages of their race. Nevertheless, there are those who by an unjustifiable sophistry attempt to palliate and excuse our criminal deeds, and insatiate thirst for the possessions of our red brethren, not only unmindful of the obligation to be just and merciful, but that already our too extended territory, and the consequent encouragement given to idle and vicious emigrants to settle on our constantly increasing domain, threatens the subversion of our free institutions, and of all those virtuous habits which should give permanency and support to our rising nation.

Should we determine to bend all our efforts to instruct and improve our own citizens, our labours if judiciously applied would doubtless be crowned with success, and we should thus fulfil the injunction, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "For how wilt thou say to thy brother let me pull the mote out of thine eye, and behold a beam is in thine own eye? Thou hypocrite! first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Teachers of the class which it is contemplated to send to India, would assuredly be eminently useful at home, where but few of the difficulties which embarrass foreign missions, would be experienced. No deep-rooted prejudices against christianity would prevent its reception, and the labour of many years in acquiring the language would be unnecessary; and when to this is added the sums expended in a voyage of ten thousand miles across the Pacific ocean, may we not fairly presume that the amount of good produced at home would be at least one hundred fold. The sums devoted for the support of foreign missions well applied would unquestionably be of incalculable service to our own country; not only would the poor have the gospel preached to them, but the idle and vicious would be instructed, and assisted, to gain by industry that subsistence which they now obtain by the commission of crimes, so destructive to themselves and so injurious to society. Enlarged and benevolent plans would be adopted to encourage industry among the poor, which in many instance have failed for want of support, and the alarming increase of paupers would thus be greatly diminished. The good resulting from such laudable exertions would soon become manifest, and would stimulate all to assist in promoting the general welfare, and we mgiht then indulge the hope that some like angels of mercy would visit the dark recesses of the prison house, and like the generous and noble minded Mrs. Fry, restore to its lost and hopeless inmates a sense of their duty, and assist and encourage them to reform and become useful members of that society of which they have been the scourge. All this might be accomplished without requiring from the laborious poor that pittance which should be reserved for the support and comfort of their families. The superfluous treasures of the wealthy would give stability and add dignity to our literary institutions, and enoble them to diffuse the light of knowledge and virtue more extensively, and supply the means which are now wanted for cultivating the sciences with greater success.

We believe the assertion to be very erroneous that in proportion to the zeal manifested for missions, the desire of doing good at home prevails. The facts that have fallen within the compass of our knowledge are the reverse of this. One or two instances will be given, because assertions without proof cannot carry conviction to the mind. Two charity schools have been instituted in the town to which the writer belongs, one by Calvinists and the other by Unitarians; the first, at the beginning, we believe, was well supported, though partly by Unitarians. But since the demands for foreign missions have become so importunate, the school is very little patronized, and in the inclement season when children would more willingly submit to the discipline attendant on instruction, induced by the comfort and warmth of the school-room, it is discontinued for want of funds.—The school maintained by Unitarians is believed to be one of the best charitable institutions among us, and its beneficial influence is unquestionable. A widow who has children to provide for, is hired to superintend the school, ladies of the first respectability are appointed managers, and young ladies who have received the best education give their attendance alternately every week. The children are stimulated to exertion and improvement, by receiving articles of clothing from the subscribers, who meet and prepare them for the scholars who are thus taught to make their own garments. Every subscriber may be renumerated for their subscription by the work of the little pensioners, though nothing but the consciousness of doing good can reward those who give their personal attendance. Though in this school children from all the societies are indiscriminately admitted there is not room for all, and many are left to contract and pursue vicious and degrading courses who might have become valuable members of the community, had not the duty of devoting their charity in the support of foreign missions been inculcated as the most important and imperious. Property to a large amount has been bequeathed, and it is believed, at the instigation of designing men, to supply these institutions, to the great detriment and disappointment of near relatives whose character and misfortunes should have strengthened the ties of affinity; and the poor belonging to those societies who patronize foreign missions, are chiefly supported by the donations of Unitarians.*

These are some of the most prominent facts which have come within our knowledge, and we know not why it should be doubted that similar results will be found among all the zealous advocates for foreign missions.

No doubt can be entertained that the Hindoos possess many advantages over a great portion of our own population. In the number of the Christian Disciple, for July and August 1823, we find some authorities cited in their favor which we with pleasure repeat. 'Mr Hastings whose opportunities of knowing them were inferior to none, represents them as gentle, benevolent, and as exempt from the worst propensities of human passion as any people upon he face of the earth; faithful and effectionate in service, and submissive to legal authority'. Sir John Malcolm deposed before the British house of commons that the Hindoos of the interior are not more distinguished by their lofty stature and robust frame of body than they are for some of the finest qualities of the mind; and another individual, who had been thirty-two years among them said upon oath, "if schools established in every village for teaching, writing and arithmetic, the general practice of hospitality and charity among each other, and above all a treatment of the female sex, full of confidence respect and delicacy, are among the signs which denote a civilized people, then the Hindoos are not inferior to the nations of Europe. In corroboration of many of the statements above cited we have the authority of Sir William Jones, whose integrity and unremiting researches in India, entitle him to our entire confidence. In his opinion all the knowledge in the arts and sciences which at the period he wrote had been discovered in Europe, had been long familiar to the Hindoos. The attestation of such a man is worth a host of common writers, who from ignorance or self-interest grossly misrepresent whatever is foreign from the usages to which they have been accustomed, and speak with disgust and contempt of the Hindoos, who fear to deprive of life those creature who in common with themselves have received the gift from the benevolent parent of the universe; while they [the writers here mentioned] observe with indifference and composure the daily sufferings of those animals by whose labor we find ease and comfort, and see them goaded and maimed by brutal drivers without attempting to afford them any relief, or feeling any compassion for the misery they are made to endure.

In an historical account of the rise and progress of the Bengal Native Infantry by the late Capt. Williams of the Bengal Army, reviewed by the *Quarterly* of Oct. 1817, and May, 1818, many instances are related of the exalted heroism and self-devotion and fidelity of tha Sepoys, or native troops, mingled with a feeling of self-respect which will not allow them to submit to any indignity. One instance shall be here selected as descriptive of the character exhibited by the native troops, and the confidence of the British officers in their integrity and honorable feelings. In 1804, the subsidary force in the decan commanded by Col. Halliburton, was enclosed between two rivers which became suddenly so shallow as to cut off their supples of provisions. It was a period of general famine, and the communication was cut off with the grain dealers from whom alone they could expect a supply. All the rice in the camp was found to be barely sufficient for five days allowance, at a very reduced rate, to the European part of the force. Issues to the Seapoys were stopt, but while they were left to the scanty subsistance they might be able to procure for themselves, they were appointed sole guards over that grain from all share in which they were from necessity excluded. This duty they performed with the strictest care and the most cheerful submission.—Fortunately the waters subsided, and an ample supply prevented their feeling that extreme of famine, the prospect of which they had contemplated, with an attention to discipline, and a composure of mind, which even astonished those best acquainted with their habits of order and obedience." Men such as are here descriced, must have been nurtured by high and noble minded mothers, not only free from all slavish restraints, but deeply impressed with those feelings which were received by the inspiration of the most high.

The review from which the above article is extracted concludes with the following observation.—"If we desire to preserve their attachment we must continue to treat them with kindness, liberality and justice. We must attend to the most trifling of their prejudices, and avoid rash innovations; but above all those which are calculated to convey to their minds the most distant alarm in points connected with their usages, or religion.

Whenever it shall be deemed consistent with the policy of the British government to encourage learning and diffuse the pure light of Christianity, over that part of the continent of Asia where they exercise uncontrouled sway, the Hindoos will doubtless not only avail themselves of the treasures of their ancient lore, but adopt those improvements of their conquerors, which are best calculated to promote their happiness, and thus will be prepared to receive the blessings, of our invaluable religion. In truth it is many

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*The Indians were perhaps the only happy mortals on the face of the earth, before they were acquainted with those objects which seduce and pervert us. *Charlevoix.*

*It is presumed that this is said with reference to the state of things in a particular town or section of the country—and not *generally*. *Editor.*

fest, that until the British government meliorate the condition of their Hindoo subjects, and thus gradually undermine their prejudices, our efforts will be exerted to very little purpose; nor can we be justified in bestowing on foreign missions that aid which would be abundantly more productive of good at home, and would moreover eventually facilitate any future efforts we may be enabled to make abroad, by giving an example of the virtue and purity which adorn the christian character. Rammohun Roy, in the affectionate solicitude he expresses for this country, and the importance of giving strength and permanency to the union, perhaps intended to intimate the propriety of giving more attention to the true interests of our own country; and these suggestions would naturally be presented to his intelligent and comprehensive mind, by the opportunities he has had of observing those of our countrymen whose ignorance and vicious conduct have subjected to disgrace and obloquy the christian name. If the pure light of christianity is ever to be extensively diffused, it must derive its influence from the example of christians, more especially those who visit foreign climes.* "The tree must be known by its fruit." Are we not then bound to follow the example of Christ, who was given to be our guide, who devoted his life and labors to instruct and reform his own people; and whose disciples never ceased to preach and exhort their countrymen to repent and amend so long as they were permitted, unmoved by dangers or the fear of death. The text so often cited "go ye into all the world and preach the gospel to every creature," we apprehend should be considered as subordinate to the example of our divine master, and his many exhortations to cleanse and purify ourselves before we attempt the conversion of others.

* This appears to be the opinion of one of our best and most intelligent writers, Dr Ware, in his letters to Trinitarians and Calvinists.

THE SOCIETY FOR PROPAGATING THE GOSPEL.

The society for propagating the Gospel among the Indians and others in North America, have employed thirteen missionaries during the past year. Seven have been employed two months each, one four months, one three months, two one month, and two six weeks each. Three have laboured chiefly in the state of Maine. Besides these three missionaries have been employed among different tribes of New-England Indians.

The funds of this Society amount to $17.100.

In an account of the proceedings of this society in the last Recorder & Telegraph, we find the following paragraph.

"It is stated, that, in the county of York, missionary assistance has been instrumental, within the last year, of effecting the settlement of four worthy, orthodox ministers."

PERKINS' STEAM GUN. A late writer in the London Mechanic's Register, after speaking of the newly invented steam Gun of our countryman Perkins, and describing with great warmth the rapidity of its discharges, and the dreadful destructron it may effect, proceeds to name some advantages, on the score of *humanity*, in the use of this gun. The principal advantage he names is the security there is in this gun against exploding. He mentions with feeling the lives that are lost by the bursting of guns! and congratulates the world on Mr Perkins' discovery; because, though this gun would destroy 15,000 per day, even if only one discharge in twenty should do execution,—yet it is a blessing to humanity from the circumstance that nobody will be killed by its bursting.

For our part we are so stupid that we do not perceive the difference, on the score of humanity, whether a ball *burst through the sides* of a gun and destroy those who are using it, or *burst forth from its mouth* and destroy those a little more remote, who perhaps are more innocent.

We can imagine no advantage to be derived from this invention, unless it be this, viz. that the dreadful certainty it presents of a general destruction of all the combatants, may induce rulers to pause before they plunge into wars; and lead their subjects also to demand for themselves their right of having a voice in affairs where their own lives and happiness are principally concerned.

DEDICATION. The new church lately erected in Canton, by the Rev Mr Huntoon's Society, will be dedicated on Wednesday, the 26th inst.

MASSACHUSETTS LEGISLATURE.

SENATE.

The winter session of the Legislature commenced on Wednesday the 5th inst. A committee from the two houses having waited on the Governor, were informed that he would make his communication on Thursday.

The subjects referred from the last session were ordered to be resumed by the respective committees.

A number of petitions were received and committed to appropriate committees.

Communications were received from the Treasurer, and the Adjutant General, giving an account of the expenses of their respective offices.

Thursday, Jan. 6. The Governor's message was communicated.

An order was passed relative to guardianships. Three petitions were read, committed and sent down for concurrence. Adjourned to Friday.

Friday, Jan. 7. Three parts of the Governor's message relating to *Bunker Hill Monument, to Internal Improvements*, and to the *Militia*, were committed to appropriate committees.

Several petitions were read and committed.

The petition of John Haven and others with accompanying documents was called up and committed to a committee, to be joined by others from the House to consider and report.

Saturday, Jan. 8. No important business was transacted in this day. the Senate Adjourned to 11 o'clock on Monday.

Monday, Jan. 10. A committee was appointed to consider the expediency of applying to the General Government for surveys of a part of the island of Nantucket, called Great Point; with a view to the formation of a harbour.

A committee was also appointed to inquire what alteration should be made in the law relating to jurors.

Leave was granted for certain bills, and orders of notice were passed on certain petitions.

Tuesday, Jan. 11. A resolve was passed relative to the claim of this state on the United States.

Resolutions were also unanimously adopted expressing approbation of the administration of President MONROE.

HOUSE OF REPRESENTATIVES.

Wednesday, Jan. 5. A quorum of the members being assembled the House proceeded to business at ten o'clock.

A number of petitions were read and committed.

Ordered that no petition be received after the 22d inst.

Thursday, Jan. 6. The Governor's Message was received, read and laid on the table.

Petitions were received yesterday and this day, for four new Banks in Boston.

Some other petitions were read and committed, and some business of local interest transacted and the House adjourned to 10 o'clock to-morrow.

Friday, Jan. 7. But little business was transacted this, day, except reading and disposing of various petitions and remonstrances.

Saturday, Jan. 8. The committee on the affairs of Amherst Institution made a Report this day. The further consideration of the subject was assigned for Tuesday.

A committee was chosen to inqnire what could be done to give more efficacy to the laws respecting convicts; and whether any thing could be done for the better regulation of the State Prison.

Many petitions were received and committed.

Monday, Jan. 10. Orders of notice passed on various petitions, and various remonstrances and petitions were received and disposed of.

Tuesday, Jan. 11. Resolves were received from the Senate relative to the claims of the State against the United States.

The question respecting the Amherst Institution was brought up, and referred to Tuesday next, 10 o'clock.

Many petitions, remonstrances &c. of local interest came before the House, and were disposed of.

Adjourned to 10 o'clock, Wednesday.

EIGHTEENTH CONGRESS.

IN SENATE.

Monday, Jan. 3. The annual report of the Treasury Department was this day received and 3000 copies ordered to be printed.

A communication from the President on our relations with Spain since the ratification of the Florida Treaty, was referred to the committee on foreign relations.

An interesting statement was presented by Mr Benton, relative to the inland trade between Missouri and Mexico. A very productive expedition to Santa Fee was effected in May and June last by 86 men with 23 wagons, and 156 horses.

The bill on imprisonment for debt was discussed at considerable length, and some amendments proposed which did not prevail. On the following day the bill was ordered to be engrossed without a division: little business of importance was transacted on Tuesday.

Wednesday, Jan. 5. A petition from Michilimackinack was presented praying for the establishment of a separate teritory.

The committee on the West-Point Military Academy reported that it was not expedient to make any alterations in the Institution. The engrossed bill on the subject of imprisonment for debt was ordered to lie on the table.

The Senate then went into the consideration of executive business.

Thursday, Jan. 6. The bill to allow a drawback on the exportation of Cordage, &c. was reported without amendment.

The bill for the relief of the Sackett's Harbour sufferers.—*Passed.* Yeas 24. Nays 12.

After some local and private subjects were acted upon, the Senate Adjourned to Monday.

HOUSE OF REPRESENTATIVES.

Monday, Jan. 3. A list of Patents issued in 1824, was presented, and laid on the table

A report of the chief Engineer, relating to the repair of Plymouth Beach, was laid on the table, and ordered to be printed.

A resolution for inquiry into the expediency of making a discrimination between the pay of the first sergeants in the army and other sergeants, &c. and into the propriety of giving them certain privileges calculated to increase the responsibility and importance of that grade, was referred to the Military Committee.

The subject of the West Point Academy was again brought up. A spirited debate also took place on the bill for the relief of the Niagara sufferers.

Tuesday, Jan. 4. A resolution offered yesterday by Mr INGHAM, calling for information respecting the violation of our neutral rights in ports in South America, after a slight modification proposed by Mr WEBSTER, was adopted.

Mr Saunders of N. C. offered an amendment to the constitution relative to the choice of electors of President.

It was referred to the comittee of the whole.

Several local resolutions for inquiries were made and disposed of.

The House, in committee, again discussed the bill for the relief of the Niagara sufferers, and rose without any decisive question being taken. Adjourned.

Wednesday, Jan. 5. On motion of Mr STRONG, the President was requested, if not incompatable with the public interest, to communicate the proceedings and documents of the Court Martial in the cases of Lieutenants *Weaver* and ——. The object of the mover was, to ascertain how our officers had conducted themselves in the Pacific generally, and especially on the coast of America.

Niagara Claims. The House, in committee, proceeded in the discussion of this interesting bill, reported the same when it was laid on the table and ordered to be printed.

Adjourned.

Thursday, Jan. 6. A statement of the contracts made by the Commissioners of the Navy, during 1824, was ordered to be printed. Also, an abstract of the contingent expenses of the Navy, for the year ending Sept. 30, 1824.

On motion of Mr WEBSTER, the House in committee took up the bill on the subject of the punishment of crimes.

Mr W. made some explanations on this subject, and moved sundry amendments, when the Committee rose, reported progress and had leave so sit again.

A message was received from the President which was laid on the table and ordered to be printed.

GENERAL INTELLIGENCE.

SLAVES. The Virginia House of Delegates has passed a bill providing that free negroes or mulattoes senteneed under former act, should not be sold as slaves, as formerly provided, but be punished with stripes, transportation, or banishment.—This step indicates the progress of better views on the subject of slavery.

CONGRESSIONAL REPRESENTATIVES New Elections of Representatives have lately taken place in seven Congressional districts in this state.

In Norfolk district, the Hon John Bailey is elected by a large majority; and in Bristol district the Hon Francis Baylies is re-elected.

In Franklin District, the Hon. Samuel C. Allen is re-elected.

In Essex north District, Mr Varnum is supposed to be elected, though it is not yet certain.

ELECTORAL VOTES. The following is a complete list of the Electoral votes for President and vice President from all the states, viz:

Adams	84	Jackson	99
Crawford	41	Clay	37

Mr Calhoun had 182 of the 261 votes of the Electors for vice President.

TREASURY REPORT.

The following abstract of the Treasury Report is from the Boston Daily Advertiser of Monday.

The annual Treasury Report was presented to Congress on Monday last. The balance in the treasury at the commencement of the year was $9,463,923; the receipts of the three first quarters, including the Florida loan, amounted to 19,630 894, and those of the fourth quarter, including half the late loan, were estimated at $7,350,000, making a total of $36, 444,817.

The expenditures of the three first are estimated at 21,563, 703, and of the fourth quarter at 10,374,455, making a total of $31,938,148, and leaving a balance in the treasury on the 1st instant of $4,506,669.

The ordinary receipts of the year amounted to 19,480,894, and the receipts from loans to 7,500,000,

The expenditures for the military service amounted to $5, 541,018, for the naval to 2,907,015, civil diplomatic, and miscellaneous, 2,373 386, Spanish claims, 4,775,172, principal and interest of the public debt, 16,568 414.

The amount of the funded debt on the first of January, 1824, was 90,178, 015. Of this amount, $11,633,021 of six and seven per cent stocks, have been paid, and $7,500,000 of 4 1-4 per cent stocks, have been created. The principal of the public debt has been reduced by the sum of $4,133, 011, and amounted January 1, 1825, to $86,045,004.

The amount of imports in the year ending the 30th of September last, was $78,516,183, exceeding the import of the preceding year by $636,919. The exports of domestic articles amounted to $49,684,710, and of foreign articles to $25, 548,782, the former exceeding the amount of the preceding year by 3,529,302, and the latter being less than the amount of the preceding year by 2, 294,840.

GENERAL LA FAYETTE. The sum of $200,000 and the township of land voted by Congress to General Lafayette, have been accepted by him. The grant was made in money, and not in stock, as was first proposed.

The following is the reply of the General to the committee through whom the grant of Congress was made known to him.

Washington, January 1, 1825.

Gentlemen of the Committee of both Houses of Congress—

The immense and unexpected gift, which, in addition to former and considerable bounties, it has pleased Congress to confer upon me, calls for the acknowledgements of an old American soldier and adopted son of the United States—two titles dearer to my heart than all the treasures of the world.

However proud I am of every sort of obligation received from the people of the United States and their Representatives in Congress, the large extent of this benefaction might have created in my mind feelings of hesitation, not inconsistent, I hope, with those of the most grateful reverence. But the so very kind resolution of both Houses, delivered by you, gentlemen, in terms of equal kindness, precludes all other sentimenis but those of the lively and profound gratitude of which, in respectfully accepting the munificent favour, I have the honor to beg you will be the organ.

Permit me, also, gentlemen, to join a tender of my affectionate personal thanks to the expression of the highest respect, with which I have the honor to be,

Your obedient servant,
LAFAYETTE.

On the first day of January General Lafayette dined by invitation with the two Houses of Congress, the President of the United States, and the Heads of Departments.

The following are some of the toasts given on the occasion.

This day; which exhibits the Patriarch of Liberty surrounded by his brethren in the midst of his children.

The President of the United States. Our respectability abroad, and our prosperity at home, are the best eulogy of his administration.

When this toast was announced, the whole company *rose with one accord.* Evidently and deeply effected with this sudden and simultaneous tribute of respect, the President rose, and, with much feeling, addressed the company.

Gen. La Fayette, the great Apostle of rational liberty: Unawed by the frowns of tyranny, uninfluenced by the blandishments of wealth and unseduced by popular applause; the same in the Castle of Olmutz, or in the active scenes of his labour, and the height of his renown.

The following paragraph is from the Salem Observer.

"We understand that the enterprising citizens of Danvers intend to make application for a Bank and a Post Office there, and that it is contemplated to erect a new meeting house for the accommodation of the Unitarian christians. Danvers is one of the richest towns in this country, and we are pleased to learn, that the spirit of public improvement thus keeps pace with its increasing wealth.

The new Library Room at the Capitol. The room for the permanent accommodation of the Library of Congress, has been completed in a style of great beauty and eligance, which entitle it to particular commendation. It occupies nearly the whole west front of the centre building—is 90 feet in length, 30 in width, and about 35 in height. It is divided into 12 arched alcoves, ornamented with fluted pilasters, copied from the pillars in the celebrated Octagon Tower at Athens. The principal apartment, as well as the reading rooms on the north, attached to it, is handsomely furnished with sofas, mahogany tables, desks, Brussels carpeting, &c. At each corner of this splendid apartment, is a staircase leading to the galleries above, which are calculated to contain several thousand volumes, and which are so arranged as to enable any one to read or write in them with perfect convenience.—The room is admitted, by all who see it, to be, as a whole, the most beatiful apartment in the building. Its decorations are remarkably chaste and elegant, and the architecture of the whole displays a great deal of taste. *Nat. Int.*

The design of the general government to obstruct the west passage of Narragansett Bay, as a means of protecting the bay against an enemy, appears to have produced a considerable sensation at Providence. A public meeting was held there last evening for the purpose of taking the subject into consideration. It is apprehended that the filling up of a deep navigable channel, may have an injurious effect, not merely by cutting off one of the avenues, from the ports within the bay to the ocean, but by producing new currents, and new deposits of sand and mud in places where there is now deep water. *B. Daily Adv.*

MEDICAL SCHOOL IN BOSTON. The number of students attending the medical lectures of Harvard University in Boston, amounts this winter to *one hundred and twenty-eight.* Of these, it appears by the printed catalogue, that 82 are from Massachusetts, 11 from Maine, 13 from New-Nampshire, 2 from Vermont, 2 from Rhode Island, 5 from Connecticut, 3 from New-York, 1 from Maryland, 8 from Virginia, 1 from South Carolina, 1 from Georgia, and 3 from Nova Scotia. The lectures are given daily at the Massachusetts Medical College, and the students are admitted gratuitously to the medical and surgical practice of the hospital. Within the last two years the number of students has increased more than one half.

The number of deaths in the city of Hartford, (including the parish of West-Hartford) during the past year was *ninety.*

MISSOURI. A state census of Missouri has been taken this year, which gives a population of 80,627, of whom 13,330 are slaves. According to the census of 1820, the population was 66,536, including 10,222 slaves.

The Supreme court of Missouri has decided that the residence of a master with his slave in the state of Illinois, with the intention of making that state his permanent abode, entitles the slave to his freedom under the ordinance of 1788. *Boston. D. Adv*

MAINE. The first session of the newly elected Legislature of Maine, assembled in Portland on Wednesday.

RHODE ISLAND. The Legislature of Rhode Island holds its next session at Bristol.

There are *twenty-one* churches of the different denominations in Charleston, *five* in Savanah Geo. *five* in Augusta, and *four* in Columbia.

FROM EUROPE.

SMYRNA. We have been favored with the Oriental Spectator of Oct. 8. It does not contain much news, though it furnishes several articles which serve to assist our judgment of the authenticity of some of our former accounts. An article from Tehesme states that the Turkish squadron of eighty sail, was at anchor before that port Sept. 27, including the ship of the Captain Pacha, and that of Ismael Gibraltar, on board which was also the son of the Viceroy of Egypt. The squadron sailed on the 28th, and was immediately pursued by forty Greek ships. It contains accounts from the Morea, in which it is stated that Colocotroni was received into favour, and put in command of 10,000 men, for undertaking the siege of Patras. The Turks had retreated from Attica to Negropont. Gourra was waiting at Athens for a supply of money previous to entering on an expedition. Dervish Pacha, it is stated, was appointed Seraskier, and had augmented his force to 20,000 men, but was waiting for the cooperation of the Egyptian army. The following account is given of the affair before Stanchio. It will be perceived that the tone of this paper is greatly changed from that of the Smyrnean.—*Bost. Daily Adv.*

MITELIN, Oct. 4. An Egyptian frigate gave chase to Admiral Miauli, and would infallibly have taken him, if by an unforeseen accident, the Egyptian had not struck a sand bank. The Greeks, then, wishing to profit by this accident, sent toward the frigate two fire ships, one of which succeeded in grappling it, and while the fire was kindling, a number of the insurgent vessels drew near to stop the fire and take possession of the ship. With this design, the Greeks impedtately boarded, but the Turkish commander, a man of great bravery, thought it his duty to repair his misfortune by setting fire to the powder and blowing up with himself, all the Greeks who had hoped to take possession of the frigate. Not a soul was saved. The Greeks sent seven fire ships in succession towards Gibraltar's vessel; the latter succeeded in avoiding them, and displayed thereby as much skill as bravery. All these fire ships were destroyed without having any effect, but finally one sent more successfully, was attached to a Turkish corvette. The commander of the latter sprung like lightning into the fireship, succeeded in detaching it, and returned to his own corvette, and preserved it by cutting away at the instant, a mast which had taken fire. The captain Pacha has rewarded this noble action by a caftan. The combined Ottoman squadron succeeded by pressing sail, in reaching the Greeks, who lost many vessels burnt and sunk; several others saved themselves though much damaged.

The French Chambers were summoned by a Royal ordannance to meet on the 22d of Dec.

ORDINATION. The Rev Joseph M. Brewster, was ordained and installed pastor of the church and people of Peru, Mass. on the 29th ult. The exercises were as follows: Introductory prayer by Rev Mr Bailey, of Pittsfield: sermon by the Rev Mr Pomeroy, of Worthington, from John vii. 18.—Conseerating prayer by the Rev. Mr Dorrance, of Windsor; charge by the Rev. Mr. Waters, of Chesterfield; right hand of fellowship by the Rev Mr Hawley, of Hinsdale; charge to the people by the Rev Mr. Jennings, of Dalton; concluding prayer by the Rev Mr Nash, of Middlefield.

The Congregational Church and Society in Concord, N. H. have voted, unanimously in the Church, and but one dissenting voice in the Society, to give Mr NATHANIEL BOUTON of Norwalk, Conn. and late of the Andover Institution, a call to settle over them as a Minister of the Gospel.

The Rev. Leonard Bacon his received an invitation to take the pastoral charge of the first Congregational Church and Society in New-Haven. *Rec. and Telegraph.*

MARRIAGES.

In Chelmsford by the Rev. Mr. Wilkes Allen, Mr. Ezra Warren, of Chelmsford, to Miss Mary Ann, eldest daughter of Thomas Pitts, Esq. of Cambridge.

In Edgartown, Doct Elisha P. Norton to Miss Julia Butler. —Mr Bartlett Norton to Miss Olive Norris.

In Philadelphia, Mr Joseph S. Russell, merchant to Sarah Cushing, daughter of T. B. Freeman Esq. all of Philadelphia.

At Tiverton on the 4th inst. by the Rev Mr Peckham, Mr. A. Pierce, of Little Compton to Miss Susan Gray. daughter of the late Dea Philip Gray.

DEATHS.

In New-Orleans, Benj. Rush, Esq. son of the late Dr Benj. Rush of Philadelphia. John Chandler 35 of Mass.

On Saturday morning last, Miss Elizabeth Weld Andrews aged 13 only daughter of Eben. T. Andrews, Esq.

In Bangor Rev. Harvey Loomis. He died on Sunday, 2d inst. a few moments after entering the pulpit. The text of the sermon he had prepared was "This year shalt thou die.' He had not complained of ill health. It is supposed the violent exercise occasioned by his walking to meeting in a storm, produced an overflow of blood in the head, and brought on an apoplexy.

In Twigg's county, Geo. Dec. 11 Capt. Samuel Fowle of the U. S. army, a native of Mass.

In Dorchester Eng. Rev H. J. Richman, and his wife; killed in bed by a chimney which was blown down.

At the city of Washington on the 24th ult. Pushamataha, the principal chief of a district of the Choctaw nation of Indians. He was a warrior of great fame, having fought in more than twenty battles, and was held by his nation in high repute, as an orator of the boldest cast. He met death with Roman firmness. This, however, is a common virtue among the proud children of the forest. The philosophy of nature and the stoics is the same, and is only surpassed by the mild temper and hopeful resignation of christian fortitude.

The deaths in Dover, N. H. during the year 1824 were 63. The deaths in Portland during the same time were 197.

In Newbury, David Little, Esq. aged 65.

We can add our own testimony to the modest worth, and deep regret for the loss of the young gentleman named in the following paragraph from the "*Gazette of Maine*:"—

"Died at New-Gloucester, Me. ISAAC PARSONS, a graduate of Bowdoin College, and a member of the Theological School at Cambridge. By this event, high expectations have been disappointed. An accomplished scholar, a diligent student, and possessing an unusual degree of solidity, modesty and independence he promised to become an important accession and a distinguished ornament to the profession he had embraced. Merit so conspicuous deserves a public expression of regret, when it it is removed, especially from such a pursuit. He bore his sickness and met the approach of death with an unshaken serenity and acquiescence in the divine will."

WEEKLY REPORT OF DEATHS IN BOSTON,

Ending January 7th; from the Health-Office Returns.

January 2d. Lewis Bacon, 35. 3d. James Johnson, 96; Richard Fellows, 45. 4th. Diana Woodson, 83. 5th.—Mary Sinnes; —— Conden; Betsey Barrett, 35. 6th.—Charles Waterman, 20 mo. 7th. Samuel Flowen, 3; Matilda Ann Baldwin, 3; —— Donovan; Jane Thomas, 70.

REMARKS ON SEPULTURE.

A FEW Copies for sale at this Office of "Remarks on the Dangers and Duties of SEPULTURE, or Security for the living with respect and repose for the dead. By a Fellow of the Massachusetts Medical Society."

TYPE FOR SALE.

FOR Sale at this office a font of PICA, Consisting of 200 lbs. nearly new, which will be sold on very reasonable terms. Jan. 8.

Poetry.

From the Rockingham Gazette.

TO THE ÆOLIAN HARP.

Minstrel of Nature! when thy song
Seem'd breathing from some heavenly sphere,
Pass'd it the gale of night along,
To mourn a sister-spirit here?

So sweetly on the ear it rose,
As some celestial soul had fled,
While angels hymn'd its last repose,
And blest the slumbers of the dead!

For, oft, they say, near beauty's grave,
The silver chorded lyre of heaven
Sounds gently o'er the midnight wave,
And speaks of peace and faults forgiven!

When call'd to nature's lowly breast,
"Wilt thou, sweet mourner," breathing near,
Still mildly murmur oe'r my rest.
Thy pensive musick, once so dear?

Then should some airy spirit there,
Descend and bless my humble tomb;
And spring bestow, with annual care,
Her earliest flowers, her emerald bloom. 1817.

HISTORICAL.

FOR THE CHRISTIAN REGITSER.

Extract from a manuscript history of the early Indian Wars of New-England.

When about to engage in any important war the Indian chieftains used to hold assemblies which the early English called dances; but which in fact were none other than solemn councils of the nation, and at which none took a part but the wise and brave.—And when once war was regularly declared, so high toned were the Indian's notions of personal liberty, that to raise the necessary forces was a very delicate affair and managed by the chiefs with much address. And after all so voluntary a matter was it with the common warrior, that in the camp, or in the field under the eye of the sachem, he parted with very little of his natural liberty, but fought or ran away as best comported with his personal convenience and safety. Then a battle among the Indians was always a matter of chance.

This was verified in the case of Uncas and Miantonimo, in which the former, a Sagamore only, and of few resources, beat the latter in a pitched battle although aided by a thousand men, and all the wealth of the Narragansetts, and took the Sachem prisoner and cut off his head.

Another instance of Indian liberty, when under martial law, not quite so disasterous as the other, is related. The same Miantonimo, then a young Sachem, after the settlement of the whites, in and about his country, which was on the west of the Narragansett Bay, found himself in constant collision with the new-comers. This brought him frequently to Boston, where he prefered his complaints for the multiplied wrongs he sustained.

Coming down from his country to the capital, upon a certain occasion which he deemed important, and wishing to give his English friends a favourable opinion of his power, he caused himself to be followed by a long file of his copper-colored warriors, dressed and painted in their best fashion.

On arriving in town, this retinue of the Narragansett sachem, found an unoccupied spot, where they set up their wigwams, and without expressing any surprise at what they saw, or meddling with any men's matters but their own, waited with great composure the result of their master's negociations with the authorities of the land. But whilst Miantonimo, like many other leaders since his time, was intensely engaged in compassing his own aggrandisement, and adjusting his private affairs, he had let slip the important business of victualling his troops, those humble instruments of his glory, and seemed to forget, that whilst himself feasted with the governor and assistants, and worshiped, perhaps from mere politeness, the Englishmen's God on Sundays, his faithful retinue, wholly lacked the fish, venison and other delicacies of their own Narragansett, and were in a situation of the most excessive temperance, striving with true Indian fortitude under sufferings to preserve the serenity of their countenances, to all beholders least at any time, in an unguarded moment, they should respond to the yearnings of famished nature.

At this critical period, when it was the sabbath day, and all good people were at meeting and Miantonimo among the rest, as his manner was, it chanced that a certain baker in the vicinity, with more of the world's cunning than true piety, was exercising his trade; and the scent of the hot bread came into the camp of the aboriginals.

This, in their peculiar circumstances, was a temptation too potent to be resisted, and taking the wind they soon found themselves at the place from whence the agreeable smell proceeded, and the baker, to his extreme embarrassment, found his shop suddenly surrounded by the undiciplined pride of all the Narragansetts, grinning, making signs and babling a dialect, which in his estimation, none but a professor of languages at Babel, could well comprehend. But as they offered him no money, he of course gave them no bread, although to their Indian noses it seemed as as if the whole inside of the building was lined with that material.

At length after using every decorous method to gain admittance, by the usual entrance and finding themselves headed in every direction, by the resolute baker, the savages with perfect deliberation and with one accord clambered up to the roof and with their hatchets and other warlike instruments began to unease, and in a few moments desended to the oven.—This they served in like manner, and taking thence the new baked bread, quietly retired to their quarters; whilst the unlucky baker partly from fear, and surprised at the unexpected manner of the theft made no resistance.

The story of this affair soon ran abroad and various were the sentiments of men thereon. The wicked laughed at the baker for his loss, but the godly frowned on him for his sabbath-breaking; but the Indians were universally hooted at for their unsoldier like conduct whilst encamped in a friendly territory, and even the Sachem whose carelessness had caused the catastrophe, soon found that the governor no longer considered him a leader of well disciplined troops.

As a punishment therefore to his followers and the only one that he dared to inflict, Miantonimo ordered them instantly to quit the town, which they did without answer or hesitation, making the best of their way home; when their leader, to conceal his extreme mortification soon followed, nor did he on any future occasion bring more troops to Boston.

A. C.

PHILADELPHIA

The following extracts are from the little work which we mentioned last week, relative to the history of Philadelphia.

With the peace of 1783, the commerce of Philadelphia, which the superior naval force of the enemy had almost annihilated, began to revive, but it was not until the formation of the new constitution that it resumed its former activity. The occurrence of the war in Europe arising from the French revolution, gave a wonderful impetus to shipping and trade; and population and wealth increased from that time in a ratio previously unknown in the annals of the city. Even the devastation of that frightful disease, the yellow fever, which re-appeared in 1793, 1794, 1797 and 1798, scarcely operated as a check upon the general prosperity. The extraordinary advancement of the city during this period, is evidenced by the fact, that in the period from 1790 to 1810, the number of new houses built considerably exceeded those erected in the whole century preceding. The number of inhabitants, the public wealth, and the products of labour and skill increased in a still greater degree.

The mere enumeration of the public institutions of this city established and supported for the diffusion of education, the relief of the distress, the improvment of the human condition, the advancement of philosophy and literature, and similar purposes, will probably surprise even most of those in whose vicinity philanthropy has been so actively at work. In this labor of usefulness, it is right to say, that the members of the society of "Friends" have had their full share. A large proportion of the charities and comforts of Philadelphia have been derived from the unwearied philanthropy of this excellent sect, who have imparted something of their own love of solid usefulness, and their unostentatious benevolence, to the general character of the city. It is a subject of frequent reproach against the "Friends," that they are averse, or at least indifferent to the cultivation of human learning. How unfounded the aspersion is, at leat as respects the Quakers of Philadelphia, will be seen in the account of their literary establishments.

Probably at least one half even of the best informed inhabitants of Philadelphia, are ignorant that there are not less than fifteen public schools established by this society in different parts of the city—that in the principal institution are taught the Latin, Greek and Hebrew languages, the mathematical sciences and natural philosophy, that public lectures are delivered in it on botany, mineralogy, &c. that it possesses an observatory, containing the most valuable astronomical instruments, a cabinet of minerals, and an extensive library of rare and useful books. It will equally surprise many Philadelphians, to learn that a public library founded by the Friends, has existed for many years in the central part of the city, containing several thousand volumes, and open without any charge once a week to all respectable applicants. These institutions, and the silence and modesty with which their operations are conducted, are characteristic of Philadelphia.

NEW ENGLAND FARMER.

We have frequently referred our readers to this excellent agricultural Journal. We are happy in being able to quote the following opinion of its merits from so high an authority as the North American Review.

If we are not mis-informed, the editor of the New-England Farmer, has, from attachment to the interests of his native section of the country, declined very advantageous offers for conducting a similar journal at the South. The farmers of New-England, it seems to us, are bound in gratitude, to see that he is not a loser by this determination to remain among them.

This is a weekly journal printed in a royal quarto form, and devoted to agriculture. Three volumes have been published. In its purposes and general character it resembles the Baltimore American Farmer, which we noticed on a former occasion. The New-England Farmer, of course, is chiefly confined to the agriculture of the eastern states; although it contains communications of general utility sent from different parts of the Union, and such occasional selections from the best agricultural works, as are important in conveying useful knowledge to the farmer. Well conducted journals of this sort must have a most beneficial effect on the community. To instruct the farmer in his art, and teach him easier methods of tilling his soil, and drawing from it a more abundant product, is to diminish the expense of cultivation, and save the same proportion of labor to be employed in an additional production.

The Editor of the New-England Farmer is well known to the public as an able writer, and if we mistake not, this journal will prove, that his ability has been employed with judgment and success in the walks of agriculture. Among his contributors are some of our most distinguished citizens and experienced agriculturalists; and his work may undoubtedly be recommended to the farmers of New-England in particular, as containing a mass of knowledge highly useful to them, which could not be obtained from any other single source. Farmers in every part of the United States will also find it valuable, as a repository of facts on the principles and practices of agriculture in general.

IMPORTANCE OF EDUCATION.

The children of the present age, are the hope of the age to come. We who are now acting our several parts in the busy scenes of life, are hastening off the stage apace: months and days are sweeping us away from the business and the surface of this earth, and continually laying some of us to sleep under ground. The circle of thirty years will plant another generation in our room; another set of mortals will be the chief actors in all the greater and lesser affairs of this life, and will fill the world with blessings, or with mischiefs when our heads lie low in the dust.

Shall we not then consider with ourselves, what can we do now to prevent these mischiefs, and to entail blessings on our successors? What shall we do to secure wisdom, goodness, and religion, among the next generation of men? Have we any concern for the glory of God, in the rising age? any solicitude for the propagation of virtue and happiness to those who shall stand up in our stead? let us then hearken to the voice of God and Solomon, and we shall learn how this may be done; the all-wise God, and the wisest of men join to give us this advice: "Train up a child in the way that he should go, and when he is old he will not depart from it." The sense of it may be expressed more at large in this proposition, viz. let children have a good education given them in the younger parts of life, and this is the most likely way to establish them in virtue and piety in their elder years.

Watts.

We, our concerns and names, will soon be shrouded in forgetfulness, and those who succeed us, gifted hopefully with better dispositions regard our collisions with melancholy pity. Let us remember that we must stand at the *same* tribunal, where our opinions and actions, will be weighed in the balances of unswerving justice. Let the consideration of that hour absorb all small thoughts. While individually so deserving the rebukes of Heaven, let us not be prone to condemn others, recollecting that he who lacks benevolence, must expect judgement without mercy. While opportunity is given, let us retrieve our own characters, raise the reputation of our common christianity, and leave the legacy of the Christian, a peaceful temper to our children.

NORTH AMERICAN REVIEW.

JUST published by CUMMINGS, HILLIARD, & Co. No. 1 Cornhill, the North American Review, for January, 1825.

CONTENTS.

I. Lord Byron—Byron's Poems.
II. Philips on insurance.
A treatise on the Law of insurance. By Willard Philips.
III. Mr Poinsett's Notes on Mexico.
Notes on Mexico made in the Autumn of 1822; accompanied by an historical Sketch of the Revolution, &c. By a citizen of the United States.
IV. Baltimore
1. Ordinances of the Coporation of the city of Baltimore; with the act of incoporation, &c. Compiled and prepared by Samuel Young.
2. Remarks on the intercourse of Baltimore with the western country.
3. Report of the Maryland Commissioners on a proposed canal from Baltimore to Conewago.
4. General Harper's speech to the citizens of Baltimore, on the expediency of promoting a connexion between the Ohio and Pittsburgh, and the waters of the Chesapeake at Baltimore, by a canal through the District of Columbia.
5 Annals of Baltimore. By Thomas W. Griffith.
V. Writings of Herder.
Johann Gottfried von Herder's summtliche Werke Zur schonen Literarur und Kunst.
John G. Herder's complete works relating to Belles Lettres and the Arts.
VI. Lafayette.
1 Memoires pour servir a la Vie du General Lafayette et a l'Histoire de l'Assemblee constituante, rediges par M Regnault-Warin.
2. Memoires of the life of Gilbert Motier Lafayette, By Gen. H. L. Villaume Ducondray Holstein.
VII. Pickering's Reports.
Reports of cases argued and determined in the Supreme Judicial Court of Massachusetts. By Octavius Pickering, Counsellor at Law. Vol I.
VIII. Emigration to Africa and Hayti
1. The Seventh Annual Report of the American Society for Colonizing the Free People of Color of the United States; with an appendix.
2. Correspondence relative to the Emigration of Free People of Color in the United States; together with the Instructions to the Agent sent out by President Boyer.
IX. Escalala, an American tale,
Escalala, an American tale. By Samuel B. Beach.
X. Critical Notices
1. History of Philadelphia.
2. Bigelow's Florula Bostoniensis.
3. Russell on Crimes.
4. General Hull's Memoirs.
5. Improvement of Government.
6. The Auction System.
7. Evenings in New-England
Quarterly List of New Publications.

District of Massachusetts, *to wit:*

District Clerk's Office,

BE IT REMEMBERED, that on the 4th day of December A. D. 1824, in the forty-ninth year of the independence of the United States of America, JOHN LAURIS BLAKE, of the said District, has deposited in this office the title of a book, the right wherof he claims as Author, in the words following, *to wit:*—

"Conversations on Natural Philosophy, in which the Elements of that Science are particularly explained, and adapted to the comprehension of young pupils; illustrated with plates. By the author of Conversations on Chemistry, and Conversations on Political Economy. Improved by appropriate questions, for the examination of scholars, also, by illustrative Notes and a Dictionary of Philosopical Terms. By Rev. J. L. Blake, A. M. Rector of St Mathew's Church, and Principal of a Literary Seminary, Boston, Mass. Tenth American Edition.

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therin mentioned;", and also to an Act entitled, "An act supplementary to an act, entitled, an act for the Encouragemnt of learning, by securing the copies of maps, charts and Books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing engraving and etching historical, and other prints. ep4t

JNO. W. DAVIS. {*Clerk of the District of Massachusetts.*

FOR sale at the office of the Christian Register, the following valuable Religious Tracts:—

Life of Eleanor Moreland, 8 cents—Thomas Dormer, 3 cents—Drunkenness, 3 cents—Duties of Children, 3 cents—History of Isaac Jenkins, 6 cents—LotteryTicket, 8 cents—Edmund and Margaret, 8 cents.—Geneva Catechism, first part, 8 cents, 2d do, 10 cts. third part, 12 cents—Frank, a sequel to Frank, by Maria Edgeworth, 88 cents for 2 vols—The sentiments which should accompany the baptism of children; by the Rev. Henry Colman, 4 cents—The duties of parents—a discourse; by Aaron Bancroft, D. D. 4 cts.

Questions to Trinitarians, 12 cents per dozen.
Appeal to the candid, do.
Answer to the question,—Why do you attend a Unitarian Church? 21 cents per dozen.
The language of scripture respecting the Saviour, in relation to God the Father, 6 cents.
Also Dr Abbott's Seasonable Thoughts on Baptism.
A Sermon on the manifestation of God—founded on 1 Timothy iii. 16; by Joseph Richardson, minister of the first Parish in Hingham.
A Sermon on the religious opinions of the present day—by Thomas Gray, pastor of the Church on Jamaica Plain, Roxbury.
A Discourse, in which the doctrine of the trinity is examined, and some remarks made on Calvinism—by Jacob Flint, minister of the Church at Cohasset.
Dr Channing's sermon at the ordination of Rev Jared Sparks. Twelfth edition.

THE SPARROW.

JUST PUBLISHED and for sale at Cotton's Book store No. — Washington-Street, formerly 47, Marlboro' Street, corner of Franklin-Street, an interesting little work called the SPARROW.

"I only wish to please the gentle mind
Whom Nature's charm inspire."—SPARROW.

THE BADGE.

JUST published and for sale at the Counting Room of the Christian Register, "The BADGE, *a Moral Tale for Children, by the author of* "JAMES TALBOT," "The FACTORY GIRL," &c. &c."

The leading purpose of this little work is to impress on the minds of children the importance of forming habits of self-denial, of controling their selfish dispositions, and of studying the happiness, and gratifying, as far as they have power, the wants and desires of their brothers and sisters, and play-mates, and of cultivating generally a noble and generous feeling and conduct towards every one around them.

☞ For sale also by J. R. BUFFUM, Salem, & J. W. FOSTER, Portsmouth, N. H.

A NEW YEARS PRESENT.

JUST Published and for sale by James Loring, No. 2, Cornhill, price 50 cents, with a frontispiece, "Rainsford Villa, or the Language of the Heart; a tale by a Lady.

☞ Parents, who principally regard the morals of their children, & are also desirous of touching the finest feelings of the heart, may safely place this little tale in the hands of their affectionate charge.

N. B. Emulation or the benefit of Good Example. Evenings in New-England. Theodore, or the Crusaders. Little Nannette. Jessy Allan. The Sparrow, &c, &c. dec 31

MORAL & RELIGIOUS TRACTS.

MONROE & FRANCIS, No 128, *Washington-Street*, late No. 4, *Cornhill*, have assumed the *General Agency* for THE PUBLISHING FUND SOCIETY and offer for sale.

JAMES TALBOT, an American tale for youth, encouraging early industry. 42 pages, price 6 cents.

ELEANOR MORELAND, the life and advice of an experienced and useful domestic assistant. 48 pp. price 8 cts.

DRUNKNNESS, its advantages and its disadvantages. 16 pages, price 3 cts.

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ISAAC JENKINS, the tale of a reformed inebriate and his family. 44 pages, price 6 cts.

THE LOTTERY TICKET, an American tale exhibiting the folly and danger of this species of gambling. 56 pages, price 8 cts.

EDMUND & MARGARET, the rewards of sobriety and industry in humble life, a tale. 44 pages, price 8 cts.

THE DUTIES OF CHILDREN, a sermon by Rev Dr Channing. 16 pages, price 3 cts.

THE BROTHERS, with some account of Saving Banks; an excellent tract to distribute among those who need encouragements to economy. 68 pages, price 10 cts.

GENEVA CATECHISM, 1st part on Sacred History. 46 pages, price 8 cts.

Ditto Ditto 2d Ditto on The truths of the Christian Religion. 72 pages, price 10 cts.

Ditto Ditto 3d Ditto on Christian duties. 84 ps. price 12 cts.

ADVICE TO YOUNG WOMEN AT SERVICE, an American essay, by the author of James Talbot: a valuable manual for young women who go into families as domestic assistant 38 pages, price 6 cts.

THE SUSPECTED BOY, an American tale for youth discouraging falsehood; by the sameauthor. 28 pages, price 4 cts.

THOUGHTS which should accompany the BAPTISM OF CHILDREN, a sermon by Rev. Henry Colman. 16 pages, price 4 cts.

THE DUTIES OF PARENTS, a sermon by Rev Dr. Bancroft. 16 pages price 4 cts.

JUVENILE DEVOTIONS, with suitable reflections, by Well-beloved, suited for youth of 10 years and upwards. 110 pages price 20 cts.

—*ALSO FOR SALE AS ABOVE*—

FRANK. A sequel to Frank in easy lessons, by Miss Edgworth. 2 volumes, 500 pages, price 44 cts. each.

VILLAGE SKETCHES, American tales, & Religious discourses for youth. 250 pages, price 63 cts.

THREE QUESTIONS ANSWERED, a Sermon.—by Rev. Henry Ware, relative to the Christian Name, Character and Hopes. 24 pages, price 12 1-2 cts

WHAT IS RELIGION: An essay on Religion.—22 pages, price 8 cts.

DR. WARE'S SERMON at the Ordination of his Son, Rev William Ware. 34 pages, 12 1-2 price cents.

MARY HOLLIS, an American tale. 28 pages, price 12 1-2 cents.

NEW-ENGLAND TALE, by the author of Redwood. 277 pages, price $1.

☞ The above-named books and tracts for sale also at the Counting Room of the Christian Register.

Boston, Dec. 24.

SACRED MUSIC.

JAMES LORING, No. 2, Cornhill, has for sale the Bridgewater Collection, 14th edition. Also, the twelfth and thirteenth editions of the same work; Handel and Hadn Society Collection of Church Music; Old Colony Collection of Anthems; third edition Handel's Messiah; Haydn's Creation; Harmonia Sacra; Hubbard's Thirty Anthems; Lock Hospital Collection; Callcott's Musical Grammar; Kellman's do; Mitchell's Lord's day; Hallelujah Chorus; Leach's Canaan; Hubbard's Essay on Musick; Winchell's Sacred Harmony—at 3,50 per doz.

N. B. Musical Societies supplied on Liberal terms.

Dec. 4.

THE FACTORY GIRL,

BY the author of "FILIAL AFFECTION," "JAMES TALBOT," &c.

"The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

St. Paul.

A few copies of this very valuable little work may be had at this office. *Price 25 cts.*

Jan. 7.

FOR sale at this office, the following valuable work neatly bound in sheep: Hutchinson's History of Massachusetts, Trumbull's History of Connecticut, and William's History of Vermont. Those who are purchasing forcountry Libraries, may obtain these works on very reasonable terms.

MEDICAL BOOKS.

FOR SALE at this office PARR'S MEDICAL DICTIONARY, Philadelphia, 1819, calf. Also, MURRAY'S MATERIA MEDICA, N. York, 1824, in neat heep, on very reasonable terms.

FILIAL Affection, or the Clergyman's Grand-Daughter, a Moral Tale, by the Author of the Factory Girl, James Talbot, &c. This valuable little work may be had at this Office.

CHRISTIAN REGISTER

Published every Saturday at No. 4, Spear's Buildings, Congress-street for the Editor, at two dollars and fifty cents per annum, if paid in advance, or three dollars payable in six months.

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